THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"When the best things are not possible, the best can be made of those that are."—MAYNARD.

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DEDICATORY SERVICES AT THE LATTER-DAY SAINTS' ASSEMBLY ROOMS, LONDON, JULY 26th, 1908.

LAST Sunday, at 2:30 p.m., a congregation of nearly five hundred saints and friends assembled in the large meeting-room of "Deseret," the magnificent building in South Tottenham, London, recently purchased by the Church as headquarters for the London conference, and also as a place of worship. It was the occasion of the dedication of the building to the Lord, and a number of saints and friends from the surrounding towns came to attend the memorable service.

On the stand were President Charles W. Penrose of the European mission, President Soren Peterson of the London conference, and Elders William A. Morton and Joseph S. Mulliner of the Liverpool office. Thirty-five elders laboring in the London conference were also in attendance.

After singing, prayer and the administration of the sacrament, President Soren Peterson gave an interesting account of the manner in which the Church had come into possession of this valuable piece of property. It had been vacant for sixteen years, but no sooner had the Church taken the first step towards its purchase than other parties stepped in and got possession of it. These, however, after much negotiation decided to sell to the Church and entered into an agreement to that effect. But they afterwards

repented, and did all in their power to make the contract null and void. Difficulty after difficulty was encountered; but through the assistance of the Lord they had overcome them one by one, and at last the sale was effected. Too much credit, he said, cannot be given to President Penrose for the interest he took and the assistance he rendered in the matter. It was upon his recommendation that the Church decided to purchase the property. President Peterson rejoiced with the saints in having such a suitable place in which to worship God. He invoked the blessings of heaven upon the assembly, and upon all who had assisted in the work of cleaning and renovating the building that it might be acceptable to our Father in heaven.

President Charles W. Penrose then offered the following

DEDICATORY PRAYER.

Our Father, who art in heaven, with grateful hearts we come before Thee on this occasion. We thank Thee for Thy providences which have been over us, Thy children, and also that Thou hast blessed us with the privilege of acquiring this property wherein we can meet together and worship Thee in peace with none to molest or make us afraid, and where Thy servants who have been called to minister in Thy name in this part of Thy vineyard may have a comfortable resting place where they can confer together and hold council and have sweet communion, that they may be prepared to go forth in Thy name and minister in Thine ordinances to Thy name's honor and glory. We thank Thee, Our Father, with all our hearts, and we praise Thy holy name, for we realize that Thy hand has been over us for good and through Thy providence we have been successful in this undertaking. We have had many obstacles to contend with, but Thou hast removed them from our path. We recognize Thee as the giver of all good and we praise Thee and thank Thee with all our hearts. And now, Father, look down upon us on this occasion and accept of our offering. We realize that it is yet imperfect, that there are many improvements to be made in this building, that many changes will have to take place in order to make it as it should be, a house of prayer and a habitation unto the Most High, and we desire to continue our labors here and have it so prepared that Thine angels may come into it whom thou hast appointed to minister unto the heirs of salvation. May no influence or power which is not of Thee have an abiding place here, but may every part be holy unto the Lord. And we now dedicate it unto Thee, O God. Wilt Thou bless the labors of Thy servants, and grant that this house shall be acceptable unto Thee, that it may be a sacred edifice wherein Thy people may assemble and where Thy servants may abide and lodge when necessary. We dedicate to Thee, the Lord our God, the land on which this building rests and its surroundings which have been purchased by Thy servants. Wilt Thou grant that the ground may be holy unto Thee. We dedicate the foundations of the house and this hall with all its appurtenances and the rooms which are adjacent thereto. We dedicate the font which has been erected for the purpose of baptizing repentant believers, and the basement where it is erected, that when assemblies shall gather there to attend to the ordinance of baptism for the remission of sins it all may be holy before Thee. Grant that it may be purified by the power of Thy Spirit, that all may be sacred. We dedicate the hall by which we enter this place from the doors inward and outward and all the surroundings, and the statuary, and everything pertaining thereunto. And we pray that inasmuch as we may need to rent out portions of this building we may do so wisely, and if persons not of our faith shall occupy the same that they may do nothing to deface it or to cause Thy displeasure. We pray Thee that if anything is said or done in those rented places that is at all unseemly Thou wilt not impute it to Thy servants, who desire that all shall be so ordered as to be pleasing in Thy

sight. We dedicate the stairways and the rooms that are above, whether used as bedrooms, or dining rooms, or sitting rooms, or prayer ooms or closets, and every part and particle thereof up to the roof, with the tower and all the appurtenances thereto, the windows, the furniture and everything adorning the walls, every part and particle of this house and all things that it contains we dedicate unto Thee. We pray that Thy Spirit and power may be in every part and place in this building, for we desire that the whole building outside and inside, and all things that surround it pertaining to the building may be holy unto Thee, our God and Father. We pray that Thy blessings may be upon it all, and when people gather to worship in this hall, that Thy power may be upon them and upon all who minister in Thy name, that they may do so under the influence of Thy Spirit, that nothing may be done or said or attempted contrary to Thy holy will. We thank Thee for what Thou hast done for us in helping us to make this building as comfortable and beautiful as it is. And wilt Thou bless Thy servants who have been so diligent in laboring here, Thine elders sent out to preach the gospel, who have gone to with their might and have cleansed and purified and beautified the house. Bless Thy servant, President Soren Peterson, who has superintended this work and has shown zeal and perseverance characteristic of a servant of God. Grant that every incumbrance upon it may be speedily removed, that every part of it may be fully owned by Thy Church. Wilt Thou bless these Thy servants who have been so diligent in their labors and may they receive their reward in this life as well as in the life to come. Grant that when Thy saints come here to worship they may come in the spirit of holiness, humility and faith, that the power of God may be here and the fear of the Lord may be here, and may the Holy Ghost shed forth that sacred influence which was promised by our Redeemer and which we have felt so many times in the Temples of our God. We thank Thee for the restoration of the gospel in these last days, for the visitation of angels, for the restoration of Thy holy priesthood, for the establishment of Thy kingdom, for the opening of the dispensation of the fulness of times, for the beginning of the restitution of all things, for the dawning beams of the millennial morn. We thank Thee for the testimony of Jesus which Thou hast planted in our hearts, by which we know the truth, and wilt Thou help us to be firm and faithful to that testimony, that we may never waver from it in word or deed, that we as well as this house may be holy unto the Lord, that our bodies may be acceptable habitations for the Holy Spirit, even the tabernacles of the Lord, that we may be sanctified unto Thee in body and spirit and in every part of our being. We pray Thee, O Lord, to look upon Zion, Thy people who desire to be the pure in heart. Wilt Thou unite Thy people together that they may be able to stand up against their enemies, to maintain their rights and liberties and may their evil foes be confounded. Bless Thy servant President Joseph F. Smith. May Thy Spirit be upon him, his counselors, the Twelve, all the authorities in Thy Holy Priesthood, and all the societies that have been organized for the advancement of Thy work, that they may all be adequate to the duties that are required at their hands. Bless Thy servants in all parts of the earth carrying the gospel of Jesus Christ unto the nations. Bless this the European Mission. Bless Thy servant President Booth in the Turkish Mission, Thy servant President Steed in South Africa, Thy servant President Ballif in the Swiss and German Mission, Thy servant President Cannon in Holland and Belgium, Thy servant President Rasmussen in Denmark and Norway, Thy servant President Sundwall in Sweden, and all Thy servants throughout these nations and throughout the United States and other lands, and upon the isles of the sea where Thy servants are laboring with great toil and diligence, and give them power to overcome every obstacle that may beset their paths, that they may gather in Israel from the four corners of the earth and be prepared for the coming of our Lord when He shall appear suddenly in His Holy Temple. Have mercy upon the nations of the world. Lovers of pleasure more than lovers of God, lead them unto Thee. And those who stand up against Thy Church and seek to do it harm, cause that they may be softened in their feelings. Guide the rulers and legislators of the nations that Thy servants may have liberty and freedom to preach the gospel among the peoples of the earth. Accept of our

prayers, our supplications, our songs. Let Thy Spirit inspire us and may Thy word be proclaimed in power. Let thy peace abide with us, be in our hearts, and go with us to our homes. Open the way for Thy servants laboring here to return in due time to their loved ones in the Valleys of the Mountains, and may the way be opened so that Thy saints may be able to gather with Thy people to the heights of Zion and build up cities and Temples and prepare the way for the coming of our Lord. We dedicate ourselves, as well as this building, unto Thee, the Lord our God. Accept of us and direct us and finally crown us with eternal life in Thy glorious presence, through Jesus Christ, our Redeemer. Amen.

At the close of the prayer Elder William A. Morton addressed the congregation. He rejoiced in the glorious truths which the Lord has revealed in these last days. Bore a spirited testimony to the truth of "Mormonism" and to the divinity of Joseph Smith's mission. Invoked the blessings of God upon the ruler and lawmakers of this great nation, and upon the people of England, whom he had learned to love. He believed that many thousands would yet be gathered from this land. Advised the saints to proclaim peace, to be peacemakers, that they might be called the children of God.

President Penrose addressed the meeting. The saints of London, he said, are greatly blessed in obtaining this meeting-house. Don't allow any one to deface this building. We have dedicated it to the Lord. We cannot call it ours. It is the Lord's. We have dedicated it unto Him.

We are living on this earth by permission of the Lord. We have come here just when He appointed, not by accident. The Apostle Paul says that God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. The spirits that dwell in our bodies are the off-spring of God. We won't call ourselves worms of the dust. We are the sons and daughters of the Most High. We are His children and have come here for a purpose, not merely "to eat and drink and die," but to gain experience to prepare us for the eternities.

Our religion is a practical religion. Do those things we ought to do. Do what is right, avoid what is wrong. Be sure you are right then go ahead, and don't be afraid, no matter who wants to stop you, but try and have things right where you live. Let the wife, sisters and daughters do everything to make the home habitable and comfortable and let the man get the means whereby to keep it, for it cannot be done without means. Be kind to the children and bring them up in the spirit of kindness and union and brotherly love. Try and have a little heaven in your little home. That is the place to begin. Union and harmony and concord and brotherly love, and that glorious thing we call charity are what we want. Let us have these in our homes, because the fruits of the Spirit are love, joy, peace, long-suffering, goodness. Let's try and be practical Latter-day Saints; and as far as this house is concerned, we will try and keep it as a house of the Lord. Everything

should be moderate. Be natural, but put the brake on human nature. Do that which is right and serve the Lord with all your hearts. In that there is the greatest joy that people can have. The pleasures of the world are what most people seek for, but they are pleasures which only last a little while. If you want to be happy, do what is right and avoid that which is wrong and regard mankind as your brothers and sisters.

I know the gospel is true and know it will prevail in spite of all the opposition we have to encounter. This is the truth and truth is mighty and will prevail. The time is near at hand when all things that will be shaken, will be shaken, and the kingdom of our God will be established in power and great glory over all the things on the face of the earth.

The evening service commenced at 6:30. Every seat was occupied. Besides President Penrose, there were present on the stand Apostle Reed Smoot, Bishop T. R. Cutler of Salt Lake City, Utah, and Bishop Robert Price, of Idaho, U.S.A.

After singing and prayer, Bishop Cutler addressed the meeting. He told of his conversion to "Mormonism," and of the trying experiences which the saints had encountered when they first settled in Salt Lake Valley. He rejoiced in the phenomenal success which had attended the work of the Lord and believed that even greater success would come to it in the future.

Bishop Price bore an impressive testimony to the truth of the gospel restored to earth in these latter times. He thanked the Lord for bringing him into the Church of Christ and for taking him to Zion, where he had been able to make his home with the saints and enjoy the blessings which the Lord had bestowed upon His people.

The "Deseret" Quartette then rendered a choice selection, after which Preisdent Penrose delivered an excellent address. He spoke with great liberty and power and was listened to with marked attention. The following is a synopsis of his discourse:

Our religion is both temporal and spiritual, of time and the things of eternity. That which is temporal is that which only endures for a time. That which is spiritual is eternal and endures when the temporalities have passed away. The body comes from the earth, the dust as we term it, but the spirit comes from above and is the son of the great Eternal God who rules the universe. We came from Him. We have not developed or evoluted from the lower animals. We are the sons of God. Every seed begets its own kind. That principle is laid down in the book of Genesis, and that principle is eternal. Every seed begets of of its own kind and that which is begotten brings forth seed of the same order. An apple tree will not bear pears, a plum tree will not bring forth peaches, and it is the same with animals and the same with human beings. They will always bring forth of their own kind. We are the seed of God, made in His own image, in His likeness and begotten of Him, and Jesus Christ is the be-

ginning of the creation of God, the first-born, our elder brother in the spirit. Our bodies are organized after a temporal law. When the time comes for dissolution, they will go back to the elements from which they came, but the elements of the spirit are eternal and will live forever.

So we need a religion that will come to us on its temporal side as well as on its spiritual side, and a religion adapted to a people living on the earth must be both temporal and spiritual. Our religion is adapted to people in all conditions and circumstances of mortal life. It prepares people for the life that is to come, which is merely a continuation of this life. Where we are now is only a step on the ladder. There is only one life really, but we are in one stage now. We have to pass through the change called death, and we shall pass through the change called the resurrection. If we have obeyed celestial laws, we will continue to live in celestial worlds, and there will be no end to the acquiring of knowledge, of wisdom, of power, of glory, of government, of dominion, worlds without end. This is the future that awaits us as Latter-day Saints. We only know a little of it, a little which God has revealed, and we are thankful for it. That is the difference between us and the religious churches. They believe in revelations said to have been given hundreds of years ago, but they do not believe in revelations given at the present time. God is just the same in His nature and character and willingness to impart as He always was. "I am the Lord and change not," He has said, so we believe God will reveal Himself to His people, but the general opinion throughout the Christian world is that God will not reveal any more than He has revealed hundreds of years ago. It is one of the grand mistakes that they make. God never said He would not. People have not looked for revelation and have not prayed for it. In order to receive the word of God we have got to seek. "Seek and ye shall find, knock and it shall be opened unto you." When a man appeals to God in sincerity and truth, He will answer him. If people have no faith in revelation they will not ask for it, and that has been the trouble.

The revelation of the Father and the Son to Joseph Smith was only the beginning of the opening of this dispensation which God has established in the earth, the dispensation of the fullness of times, the times of the restitution of all things spoken of by the holy prophets since the world began. After that time, the Lord sent angels to the boy Joseph and gave him authority to re-establish His Church on the earth. All people who will can come unto Him and partake of the water of life freely, all people who wish to come out of darkness and superstition can come into the Church of the Lord Jesus Christ. It is the work of the Lord, not the work of man, and the gospel preached by the Latter-day Saints is not the gospel of men. It is the same gospel which Christ preached in person and His Apostles preached when He sent them out among the nations of the world. He sent out His Apostles to preach not their

own ideas, but to teach men to observe all things whatsoever He had commanded them. That is the gospel of Jesus Christ, and He commanded them many things that we have not recorded in the New Testament. He did not place books in the Church for the guidance of the people but living prophets and apostles. God never had a Church without prophets in it, never had a work to perform on the earth but what He sent prophets and apostles, and so He has done in the last days. Now I testify that this is the work of the Lord, that in these days a new dispensation has been commenced, never to be taken away or given to another people. I thank God with all my heart and with all my soul that you people here in London have been favored with this building which is a great credit unto the people here. Those of you who are not of our faith, look into this work. It will bear investigation. Truth is truth no matter where it is found. The things of God will abide forever, will bring glory and power and dominion to those who receive them. Truth is a precious thing, and I bear testimony to you that this gospel is the truth and that it is the work of God and it will abide and stay here and will overcome darkness and the power of God will overcome Satan and he will be bound, and if we are only faithful and true to Him who dwells in the heavens, we will reign with Him in glory.

(*Continued on page 492.*)

THREE WORDS OF STRENGTH.

There are three lessons I would write,
Three words with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have Hope. Though clouds environ round.
And gladness hides her face in scorn,
Put off the shadow from thy brow—
No night but hath its morn.

Have Faith. Where'er thy bark is driven.
The calm's disport, the tempest's mirth,
Know this: God rules the host of heaven,
The inhabitants of earth.

Have Love. Not love alone for one;
But man, as men, thy brother call,
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,
Hope, Faith, and Love, and thou shalt find,
Strength when life's surges loudest roll,
Light when thou else wert blind,

SCHILLER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 30, 1908.

THE HOLY GHOST AND THE CEREMONY OF CONFIRMATION.

MANY of us are very much like little children. We need to have the same lessons given to us over and over again. Some minds are naturally slow to receive impressions, others obtain them quickly. Then again, there are people who are apt at receiving, but not at retaining, and it is therefore necessary sometimes to touch upon the same topics repeatedly until a common understanding is reached. It is desirable that all the Latter-day Saints, and especially the elders who are sent out into the world as teachers of the Truth, shall come to a unity of the faith and to that knowledge of the things of God which will establish them so that they may be firm and steadfast and above doubt and misunderstanding.

The subject of the personality of the Holy Ghost and the existence of a universally diffused spiritual essence called the Holy Spirit, has been touched upon repeatedly in these columns, but there still appears to be some confusion of mind in relation to it, requiring some further explanation. Much misunderstanding arises through a lack of comprehension of the meaning of words and terms. The words "spirit" and "ghost" signify the same. Usually, however, the word "ghost" is applied to a personal Spirit, to designate the difference between it and that spiritual substance or influence which is diffused. That they are used synonymously, however, in scripture, may be seen from the account given of the Savior's crucifixion in Luke 23: 46: "And when Jesus had cried with a loud voice, he said, Father, unto Thy hands I commend my spirit; and having said thus, he gave up the ghost."

In a general way, therefore, when we speak of the Holy Ghost or of the Holy Spirit, we mean the same thing. Yet there is a distinction which it is needful for us to comprehend, and which is clearly set forth both in ancient and in modern scripture. God the Father is a personage, an individual in whose image and likeness we are made. Jesus the Christ is also a personality in the *express* or exact likeness of the Father. The Holy Ghost is a personal Spirit, and these form the grand governing power or Godhead, who are one in mind, purpose, influence and will; three separate and

distinct individuals, but in perfect unity, not of substance, but of plan, force, dominion, majesty, and glory.

That the Holy Ghost is a separate and distinct individuality from the Father and the Son is clear from the promise of the Savior to His apostles, as recorded in the testimony of the Apostle John as follows: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26.) "Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you." "Howbeit when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He will show you things to come." (John 16: 7-13.) This makes clear the fact that the personage spoken of as the Comforter, the Holy Ghost, the Spirit of Truth, is a personal being sent by the Father and by the Son, having a defined mission, representing them both and acting for them in the absence of their respective personalities.

Jesus said the Comforter would not come unless He Himself went away, yet it is evident that the divine essence called the Holy Spirit was with Him, and with His disciples, and is indeed with all people who breathe the breath of life. "That is the true light which lighted every man that cometh into the world." (John 1: 9.) Christ said that God would give that spirit to every one that asked Him. Indeed it is the spirit of life as well as light. It is the vital force. It is everywhere present, operating in a diversity of ways and gifts and powers, but is the same spirit, acting upon all material things and manifested through various organisms according to their capacities. It is the universal spirit of intelligence, which is the light of truth, cleaving unto intelligence for its development wherever it exists throughout the wide domain of space. By that Spirit God is omnipresent while His personality is in heaven, in the midst of all things.

That Holy Spirit led the prophets and seers and saints of old, and was with John the Baptist in his ministry, and with the apostles whom Christ called, giving them a witness that He was the Messiah, the Son of God. Without the witness of that Spirit, they could not know He was the Christ; yet they enjoyed its light and guidance before the Comforter, the personal Spirit of Truth, was sent to them from the Father after the Savior had departed. That holy Being came to them, no doubt, on the day of Pentecost and was with them in building up the Church of Christ, bringing to their remembrance the many sayings of the Savior which were not recorded or written, inspiring them for the work allotted to them, manifesting the various gifts which were bestowed upon the saints, and operating through and by that universally diffused spirit which is the life and light of all things.

The gift of the Holy Ghost spoken of in scripture is a special endowment of the Spirit of Life and Light, and is bestowed upon baptized, repentant believers by the laying on of the hands of men appointed to be the ministers of Christ. It is the same Spirit which lightens every man that cometh into the world, but given in a higher degree. The light that shines from the sun, or is developed by the action of electricity, is the same light that glitters from the stars or glimmers from a common candle. The substance or essence is the same, but is manifested in a diversity of operations, imparting gifts according to fixed laws or principles. But whether as the light that lighteth every man that cometh into the world, or as the spirit and inspiration that giveth men understanding, or as the guide to eternal things, or as the special gift to the saints and servants of the Lord after being cleansed by the washing of regeneration, it is the same Divine essence in greater or lesser degree. and is the minister of the Father and of the Son and of the Holy Ghost, the three personalities of the Trinity and communicates their mind and will and purpose to those who yield to its influence or hearken to its whisperings. It acts upon both material and spiritual beings and permeates the entire universe.

The revelations of God in these latter days make this matter clear to those who pay attention to them, and the Spirit also bears witness in the souls of them who are led by that divine Enlightener and Comforter. In Section 130, verse 22, Doctrine and Covenants, which explains the personality of the Father and of the Son as having each a body of flesh and bones, it is declared that "The Holy Ghost has not a body of flesh and bones, but is a personage of spirit." This harmonizes with the sayings of the Savior already quoted. In Section 88, the Holy Spirit is spoken of in this way: "This is the light of Christ. As also He is in the sun, and the light of the sun, and the power thereof by which it was made. As also He is in the moon and is the light of the moon and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through Him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things." (Verses 7-13.)

The question is asked whether, in confirming a member into the Church of Jesus Christ of Latter-day Saints, the words used should be, "Receive ye the Holy Ghost," or "Receive ye the gift of the Holy Ghost." The answer is, it is better to say "The Holy Ghost" rather than "The gift of the Holy Ghost," so that there may be no

confusion of mind in regard to it, but in either case the meaning is exactly the same—the Holy Ghost is conferred as a gift from God to man. Naturally the Holy Spirit is given to every being that has life and is developed as that being advances in everything that is good. But when the gospel is received and obeyed, by the laying on of hands the Holy Ghost is conferred as a divine gift, specially to those who receive the ordinances, to be a Divine witness abiding continually, guiding into all truth, manifesting spiritual things, leading up to God and revealing the things of God. Thus it is "the gift of the Holy Ghost" or the Holy Ghost as a gift, and need not be confounded with those gifts of the Spirit which God gives to everyone severally as He will, but is the Spirit itself.

In confirmation, then, if an elder uses the words "gift of the Holy Ghost," it means the same as "Receive ye the Holy Ghost," but it is better to omit the words "the gift of" to save confusion. As to the word "ye," that is really the plural of "thou" and means more than one. Christ said to His eleven apostles when He breathed upon them, "Receive ye the Holy Ghost,' and so the word "ye" is often used among us when we lay hands upon one individual. If we omitted the word "ye," it would perhaps be more precisely correct, but that is of small moment. No precise formula of words for confirmation is given by revelation, but we should say, "We confirm you a member in the Church of Jesus Christ of Latter-day Saints and say unto you, receive the Holy Ghost." or words to that effect, and having received authority from the Lord to confirm baptized, repentant believers, when we perform this ordinance in the spirit of our office and calling, the Lord will bestow the Holy Ghost upon them and that which we perform on earth will be sealed and ratified in heaven.

Little technicalities should not be viewed so seriously as they are by some precise persons, yet at the same time we should endeavor to carry out every rule and ordinance and ceremony as closely as possible to the form established by authority in the Church, and seek for the whisperings of the Holy Ghost and its guidance in all things. One thing is certain: God has bestowed the Holy Ghost upon hundreds of thousands of people who have obeyed the latter-day gospel, and they have with them "the abiding witness." They have come to a knowledge of the truth; they know that Jesus Christ is the veritable Son of the Eternal God; that the Holy Ghost is a reality; and that these three Divine personages are with the Church once more, and that the ever present Spirit by which the Holy Trinity governs all things is poured out in rich abundance upon the saints, giving them light and joy and knowledge and peace beyond human expression. Let God be glorified for these most precious mercies!

C. W. P.

A Spirited Controversy.—This is the title of a fifty-two page

pamphlet we have just issued from the press, containing the replies by President Charles W. Penrose to the virulent attacks upon "Mormonism" by the Rev. D. H. C. Bartlett. These can be obtained at this office, price 10d. per dozen.

Drowning of Elder Burdette P. Burdette.—We have received from Elder G. H. Gowans the following particulars concerning the death of Elder Burdette, which took place on the 15th inst.: "Brother Burdette, together with Brothers Hanks, Buhler, two of the saints and myself, went out, contrary to instructions, to a bathing place. Some of us could swim, others could not. Brother Burdette was able to swim a little. There was a large log out in the water, with some men upon it. All the brethren except myself swam out to the log and got astride it. Suddenly it turned over and they were all thrown into the water. I saw Brother Burdette fighting hard but making little headway. Brother Hanks and one of the saints went to his assistance. They reached him just as he was going down the third time. He got hold of each of them and took them under the water with him. They barely escaped with their lives. Brother Burdette did not come to the surface again. After about half an hour's search, a man dived and brought up his body. Life was extinct. This sad event has taught us all a solemn lesson—to always hearken to the counsel of the Lord's servants." The body was shipped from Bremen by the s.s. *Kronprizessen Cecilie*, July 21st, and is expected to reach New York July 28th, from which point it will go direct to his home in Salt Lake City. The remains are accompanied by Elder Jesse P. Rich.

DEDICATORY SERVICES OF THE LATTER-DAY SAINTS' ASSEMBLY ROOMS, LONDON.

(*Concluded from page 487.*)

Apostle Reed Smoot spoke in substance as follows: My heart is filled with gratitude to Almighty God for the privilege I have of meeting with the saints of London this day. The gospel of Jesus Christ is a wonderful work. The elders of the Church know that God lives and that this is His work, and they sacrifice all on this earth to bear testimony to the truth of these things. It seems to me that that is one of the greatest testimonies, or should be at least, to all people who know this strange sect as they call us. Our boys come not only here, but all over the world to bear testimony that God has spoken again from the heavens, to bear testimony that the Church of Christ has been once more organized on earth; and, my brothers and sisters, the world will be judged by these testimonies. No matter what people may think of us, no matter what ideas they have of us as a people, I testify to you to-night in the name of Jesus Christ that the testimony the elders bear is true. I am fully aware, as Brother Penrose has told you to-night,

that the world scoffs at the idea of revelation. They take it for granted that such a thing is an impossibility, and yet it seems to me if a man would use his reason, he would see continuous revelation in all of God's creations.

We should live so that when we come in contact with men or women of this world they will have to acknowledge there is something in "Mormonism" that makes men and women better, that makes better husbands and better wives, that makes better citizens, and if the gospel of Jesus Christ, or "Mormonism" as it is called, does not do that with you, then, my brothers and sisters, you have not yet fully received of the spirit of that gospel. Coming across the Atlantic, and while talking with strangers, I was delighted to hear them say, "There is one thing we have heard about the Mormon people and that is that they are thrifty and that they are honest."

I want to congratulate you on your meeting house. I notice it is clean. I noticed in coming into it to-night what an improvement over seventeen years ago when I came to London and spoke in the meeting house somewhere in Islington in the old place at 42 Penton Street, and I thank God from the bottom of my heart that He has blessed the labors of the missionaries in this field and has provided a place that is an honor to His work, a place in which you can meet together and worship in His name. Let me beg of you, my brothers and sisters, to keep everything unclean out of this house, unclean thoughts, unclean actions, and if it were possible unclean men and unclean women. It isn't very easy to be a "Mormon," It is the hardest thing in this world. If anyone is looking for an easy religion, I want to say to such a one "Don't hunt for the 'Mormon' Church," because it is a religion that requires the consecration of the entire life to God.

We see the Church growing, we see it extending to the isles of the sea. The Church is purchasing in all of the great cities of the world houses to worship in and providing in the isles of the sea land for the people to colonize on, bettering the conditions of the people in Africa, in Turkey and Australasia and all of the islands of the Pacific.

Many people desire wealth but let me call your attention to one fact, my brothers and sisters; there are many things, even if you had the means, that money cannot buy. Money cannot buy a testimony that Jesus lives. Money cannot buy the Holy Ghost. And there are many things in the gospel of Jesus Christ that money cannot buy.

I also want to leave my blessings with you. May God's peace attend you, may His blessings be showered upon you. May His work increase and grow in this great nation, I ask in the name of Jesus Christ, Amen.

After singing, the benediction was pronounced, and the impressive services were brought to an end.

FROM THE MISSION FIELD.

Farewell Social.—A very impressive farewell social was given by the saints and elders of the Wigan branch on July 15th, in honor of President Thomas S. Gregson, of the Liverpool conference, who left for his home in Canada on the 18th inst. A very pleasant and enjoyable program was rendered. Elder Gregson was the recipient of a very useful gift.

Successful District Meetings.—On Sunday, July 26th, two successful and very interesting district meetings were held in the Wretham Road Assembly Rooms, Handsworth, Birmingham branch. President William E. Corbridge and six traveling elders of the Birmingham conference were in attendance. At the afternoon service the labor and statistical reports were read and the local authorities were presented and unanimously sustained, after which each auxiliary organization was reported by its presiding officer. The speakers at the evening service were President W. E. Corbridge, Elder Le Roy Dixon, and Brother James Smith of Kaysville, Utah. At this service the house was filled to overflowing, many investigators being present. A solo was rendered by Brother Henry Taylor of the Walsall branch.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, London, on Thursday last, the 23rd inst., when four members were added to the Church of Christ. The ordinance was performed by Elder A. B. Needham.

Another baptismal service was held at the same place on Saturday, the 25th inst., when seven converts were baptized into the Church by Elders C. A. Sperry and William S. Bassett. The following day (Sunday) eleven more converts were baptized at "Deseret," the ordinance being performed by Elders William S. Mason, Hyrum R. Kirkham, R. Adair and A. B. Worsley.

A baptismal service was held in the Livingstone Street Baths, Birkenhead (Liverpool conference,) on Sunday, July 26th, 1908, when three members were added to the Church. Elder E. C. Davies officiated.

A baptismal service was held in the Feversham Street School Baths, Bradford (Leeds conference), on Saturday, July 25th, 1908. eight candidates received the ordinance, President J. A. Rockwood officiating. A large crowd gathered to witness the ceremony. Elder R. D. Mellor spoke in a convincing manner upon the object, mode and significance of the ordinance. Confirmation services were held in the regular meeting room immediately after the baptism. A good spirit prevailed, and many faithful testimonies were borne to the truthfulness of the work.

Elder John T. Woodbury, Jr., of the Turkish mission, writes: "In Marash, June 14th, I baptized three persons, and in Aintab, on

July 4th, I baptized four other persons. They were confirmed in the fast meeting on the day following. Two converts were also baptized at Aintab on July 10th, Elder Newman officiating. We have just completed our comparative reading of the Book of Mormon, in Arabic, and it is now ready for printing."

A baptismal service was held at the Turkish Baths, High Street, Birmingham (Birmingham conference), on Saturday, the 25th inst., when three converts were added to the Church, President William E. Corbridge officiating. Confirmations took place at the water's edge.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXV.—ZION.

Text: "We believe * * * That Zion will be built upon this [the American] continent, etc."—Articles of Faith, 10.

I. Two gathering places.

1. Jerusalem on the eastern continent.

2. Zion, sometimes called the New Jerusalem, on the western continent. Note the reference to two distinct places in the following passages: Micah 3: 12; 4: 1, 2; Isaiah 2: 2, 3; Joel 3: 16; Zeph. 3: 14; Zech. 1: 17; 2: 7-12.

II. The name "Zion."

1. The word means bright or sunny.

2. As the name of a place it has been applied as follows: (a) To a particular hill at Jerusalem called "Mount Zion;" and by extension of meaning to the city itself. (II. Samuel 5: 6, 7; see also I. Kings 2: 10, and 8: 1). (b) To "the mountain of the house of the Lord," which is to be established in the last days, distinct from Jerusalem. (Micah 4: 1, 2.) (c) To the city of Holiness, founded by Enoch, and called by him Zion (Pearl of Great Price, Moses 7: 18-21). (d) In a figurative sense the name Zion is applied to the Church of God, comprising, according to the Lord's definition, the pure in heart. (Doc. and Cov. 97: 21).

III. The modern Zion, or New Jerusalem.

1. Bible prophecies concerning its establishment (Micah 4: 1, 2; Isaiah 2: 2, 3; 18: 1-3; 33: 15-17).

2. Book of Mormon predictions (Ether 13: 3-8; see especially III. Nephi 20: 22).

3. Modern revelation concerning Zion (Doc. and Cov. 45: 64-71; 52: 2, 3; 57: 1, 2). For more extended extended study see Doc. and Cov. 101: 17, 18, 43, 74, 75; 103: 1, 11, 13, 15; 105: 1, 2, 9, 13, 16, 34; 109: 47; 136: 18, 31.

General reference: The Articles of Faith, Lecture XIX.

JUDGE NOT.

JUDGE not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face.

The fall thou darest to despise—
Maybe the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain,
The love and glory that may raise
This soul to God in after days.

A. A. PROCTER.

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